

BATEMAN MAIOR.

*Martis octavo die Decemb. 1663. Annoque Regis
Caroli Secundi, Angliæ, &c. 15.*

IT is ordered that D' Lee be desired from this Court to print his Sermon Preached at S. Paul's Church on Sunday last was seven-night, before the Lord Maior and Aldermen, and a great assembly of the Citizens of London.

Weld.

PErlegi hanc Concionem, cui Titulus, [Cor Humiliatum & Contritum] in quâ nihil occurrit sanæ Fidei, Disciplina Ecclesiæ Anglicanæ, aut bonis moribus contrarium: Quinimo dignissimam censeo quæ publicæ utilitatis & exempli causâ Typis mandetur.

Joh. Hall, R. in Christo Pat. Humfredo Episc.
Lond. à Sac. Domest. Decemb. 9. 1663.

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Cor Humiliatum & Contritum.

A

S E R M O N

PREACHED

At S. PAULS Church LONDON,

Nov. 29. 1663.

By RICHARD LEE, D.D. Chaplain

to the most Renowned GEORGE Duke of

*Albemarle his Grace, and Rector of Kings-
Hatfield in Hartfordshire.*

W H E R E I N

Was delivered the profession of his
judgement against the Solemn League and Cove-
nant, the late K I N G 's Death, &c.



Printed for R. Royston, J. Williams, T. Garthwait. 1663.

For Examination & Correction

SERMON

PREACHED

At St. Paul's Church London

Nov. 10. 1663

By RICHARD L. D.D. Chaplain

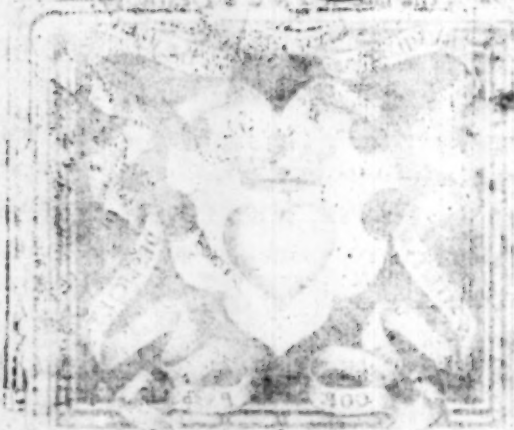
to the most Honourable Lord Duke of

Gloucester and Bedford

in the Year 1663

By the Direction of his

Majesty's Council



Printed for J. Streater at the Sign of the Gun in St. Dunstons Church-yard

TO THE
Most Reverend Father in God,
GILBERT,

By Divine Providence, Lord Arch-
Bishop of *Canterbury* his Grace,

Primate of all *England* and Metropolitane, and
one of His MAJESTIES most
Honourable Privy Council.

May it please your Grace,

IT was the Prophecie of His late Majesty, that Incomparable and Divine Prince, of glorious and eternal memory, to His Son our now most gracious Sovereign, whom God hath nourished, preserved, restored, and blest by Miracles; blest in Himself, and the great miracle of Clemency to His people; in the 27th Meditation of His ΕΙΧΑΪ ΒΑΣΙΛΕΥΣ, That none will be more loyal and faithful to You and Me, then those Subjects, who being sensible of their own Errors and Our Injuries, will feel in their souls vehement motives to Repentance, and earnest desires to make some reparations for their former defects. Now feeling in my soul vehement motives to Repentance, and earnest desires to make some Reparations for my former defects, I resolved on some publick compensation, and accordingly composed this Sermon, which I preach'd first to the University of Cambridge, where it was received Ambabus ulnis with an open bosome: Next

. The Epistle DEDICATORY.

to this famous City, at S. Paul's, whither I had been summoned (without Text or terms) by the Angel of that Church, the now Lord Bishop of London, who heard me with an exemplary Attention, and Paternal affection, and afterwards received, embraced and blessed me, Encouraged and Comanded my Sermon to the Press, for publick benefit. The Auditory, (though greater then had been known in the memory of man) yet was composed into a spirit and posture suitable to the Majesty, Holiness, and Presence of that God in whose House we were. I did with much fear address my self to this service, (finding so much Reason to distrust my own Abilities :) but now with a Joy answerable to that Presence and Influence I had from God in speaking, and that Encouragement I had from all Degrees of men (especially from that excellent Person, the Lord Bishop) to Printing, I now publickly make this offering to your Grace, to whom I not onely owe Canonical Obedience, but an account of all the service I doe in the Church; in which service, Loyalty and duty to His Majesty and my Superiors (and to teach men so) is eminently involved. I well know, I have incurr'd some mens Censures by speaking my Conscience in Points they relish not, and am like to displease others who are wont to condemn before-hand: But as I rejoyce to offend any for their good, so I am affraid to please any for their hurt. However I have spoken what I believe, and thereby have delivered my own Soul. But lest the Medicine I have prescribed should turn to a Wound, I have tempered the truth with meekness and moderation, as well knowing that hard Arguments and soft words will prevail where the Sword cannot. Speaking and Printing have their several Graces, as God is pleased to set them

The Epistle DEDICATORY.

them on by his presence and influence. This Sermon was blest with right Reverend, right Honourable, and Ingenuous Auditors ; the Ear was kind, though the Eye may be severe. It hath this in it, that it was Seasonable ; Pills well Acuted purge the better. What was once wrote to Egidius Abbot of Noremberg concerning David's words in Ps. 118. Ps. may be said of the words of my Text, They are Verba legenda, & vivenda, Living words. I cannot think the Sermon worthy a publick view : yet having obtained (through God's blessing) the Approbation of the University and City, and chiefly of that Religious and grave Prelate, the Lord B^p of London, by doing some good (I hope) I do therefore in all humility present it to your Grace, through whose wise Conduct, Sedulity and Paternal Condescensions, such changes are wrought upon the Once Seduced, that they are not now afraid of the Bishop, but ashamed of themselves, and of their own injustice, ingratitude and perjury, in Covenanting against them.

The Present I now make to your Grace is slender ; yet, to speak in S. Jerome's words, Nobiscum bene agitur, si obtulerimus pelles & Caprarum pilos, It is well, (where we have no better) we offer according to our Ability, and that is, Cor Humiliatum & Contritum, which your Grace (cum Deo) will not despise, but own, accept, and honour. However it be, I humbly offer it in those submissive words, and manner S. Aug. hath taught me, Domine Deus, quæcunque dixi de tuo, agnoscant & tui ; siqua de meo, & tu agnosce, & tui, Whatever, Lord, I have spoken that is from thee, own it in the hearts of thine ; and what I have spoken that is from my self, forgive it, and let it be by thine forgiven.

The Epistle DEDICATORY.

I cannot say, at the Preaching this Sermon any contradicted, but rather rejoiced and glorified the Word of the Lord, Act. 13. 48.

Herein I content my self, that I have with clearness and sincerity quitted and discharged

1. my Duty to God, Kapts-
mans, the searcher of Hearts;
2. to his most gracious Majesty, the best of Kings, blest in himself, and beloved for his Wisdome, Righteousness, and wonderful Mercy, who delights not in the noise of Chains and Fetters, but rather wishes with Theodosius, Se potuissse vel mortuos à morte revocare, That he could recover the worst of his Subjects to their duty and happiness.

3. To the Church of England (my Indulgent Mother) the best Reformed Protestant Church in the World, in whose Bosome I desire to live and die a Penitent, and Regular Son.

4. To your Grace (the Glorious Ruling Light, and most Spiritual Father of this Church of England, under whose great Name (which alone will give it Protection and Value) I send forth this Sermon into the World.

May that God who hath raised your Grace to the highest service in this Church, give you the greatest success, and fullest Satisfaction in himself, that your Glory here may be the Pledge and First-fruits of your Crown hereafter.

May it please your Grace,

I am

The humblest and most unworthy of the
Sons of the Church of England,

Rich. Lee.



Cor Humiliatum & Contritum.

PSAL. 51. 17.

The Sacrifices of God are a broken Spirit: A broken and contrite Heart, O God, thou wilt not despise.



THIS Psalm is justly styled David's Recantation; to which Head, we must reduce all his, and all other Confessions of God's Saints in Scripture, as to the common Remedy, of that lability, error, and sin, which is congenious to their and our Natures.

This is one of those seven Penitential Psalms penn'd by David, and appointed by the Church to be used in time of Penance and Contrition. Psalms which S. Augustine, was so great a lover and admirer of, that he commanded them to be written in Capital Letters, and hung upon the Wall over against his Bed, or about the Curtains of his Death-bed within, next to him; that so he might die as he had lived, in the Con-

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templation

templation and Meditation of them, with tears in his eyes, in the practice of Repentance, praying for the remission of his sins: alwaies judging this, (as Possidonius speaks) *the safer and surer way to blessedness, then that of Raptures*; and the *fittest disposition for dying Christians*, especially for such of the Ministry, who have by their omissions, flatteries and silences, the sins of others to answer for as well as their own.

This Psalm is *Psalmus Euxlxvds*, so *Junius*; A Psalm of prayer; for mercy is the scope of it, which David praies for in the negative and positive effects of it. And indeed this sweet Singer of *Israel* never prayed more pathetically, then when his heart was broke most penitentially: as Birds in Spring sing melodiously when it rains sadly; or as some faces which are most oriently beautiful, when most wash'd with tears.

The occasion of this Psalm was *David's* sin and *Nathan's* Ministry, 2 *Sam.* 11, & 12 *Ch.* The effect whereof was not an itching ear, but an aking heart: for whilest he tells him a Parable, *David* suspects not that it concerns him; but when *Nathan* no longer brandishes the sword in the air, but by a close application falls in with him, *Thou art the man*, *David* feels the wound, and *nō evanescat, & seuiat dolor*, lest the sense might vanish, and his wound fester, he cries out for help, *Have mercy upon me, O God*, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions: as in the first verse.

The Parts of his Prayer are two:

Petition for himself.

Supplication for the Church.

1. For himself, who by his Murder and Adultery had so offended and dishonoured God; from the 1 verse to the 18.

2. For the Church, which by his fall was so scandalized and endangered, that from *Dan* to *Beerseba* 70 thousand die of the Plague, 2 Sam. 24. 15.

The Arguments by which he enforceth his Prayer are three.

1. Taken from his Repentance, which was sound and serious, (as having in it not only the necessity of a Duty, he had sinn'd if he had not repented; but the necessity of a Remedy, for he had perish'd if he had not repented.)

2. From others, whom by his experience of God's pardoning mercy, he might with more skill, humility and tenderness, recover and cure, v. 13. *Docebo praevaricatores vias tuas*, Then shall I teach transgressors thy waies, and sinners shall be converted to thee. Spiritual Physicians must not only be knowing, but men of practice and experience, that can tell what it is to have a broken heart and contrite spirit.

3. From the glory of God's pardoning mercy, which would be made more illustrious,

1. By his publishing of it, and therein his righteousness, in keeping promise, and forgiving those sins for which our Surety hath satisfied, v. 14, 15. *Deliver*

A broken and contrite Heart.

me from bloud-guiltineſſ, O God, or, from blouds, (Uriah's and others with him) and my tongue ſhall ſing of thy righteousneſſ. *Præbe mihi materiam Cantici & gratiarum actionis, ignoscendo peccato,* (ſo *Mus* upon the place) Open thou my lips, and my mouth ſhall ſhew forth thy praiſe.

2. By his thankful offering to God, not the Sacrifices of the Law, thoſe he deſires not, delights not in; but theſe of the Goſpel, *A broken and contrite Heart.* For the Sacrifices of God are, &c.

In the Text we have two Propositions :

Affirmative.

Negative.

Affirmative, *The Sacrifices of God are a broken Heart.*

Negative, *A broken and contrite Heart, O God, thou wilt not deſpiſe.*

Theſe Propositions are one for ſubſtance, yet doubled (as *Pharaoh's* dream) to make the truth more certain. Wherein you have,

1. The Subject, *A broken and contrite Spirit.*
2. The Predicate, *The Sacrifices of God, &c.*
3. The Copula [*Are*] not in the Original, (therefore put in a different character) to perfect the ſenſe.

For the better opening theſe Sacrifices, I ſhall doe with them as the Priests under the Law, *Medium animal per cervicem & ſpinam dividere*, Cut them through the middle from the neck downwards, *καταλίζειν*. And this

* D' W.

bears (ſaith my Author*) a huge proportion to the Text; for *κατακαλίζω* and *κατακαρπίζω*, an iron ſinew in the neck and a ſtone in the heart, ſignifie

in

A broken and contrite Heart.

in Scripture one and the same sin, and must be alike sacrificed. First then,

לִבְנִשְׁבֵּר וְנִכְרָס These two Participles make two full Epithetes : One signifies, to break whole things, all of a piece ; The other, to beat hard things all to pieces and powder.

This breaking and beating in other Scriptures is exprest in terms of extremity : As the smiting of the heart, 2 Sam. 24. 10. The wound of the spirit, Prov. 18. 14. Thus it is applied to Christ, *Esay* 53. 10. *Jehova autem voluit* נִכְרַס *conterere eum*, It pleased the Lord to bruise him, &c.

Thus to Saints, *Esay* 57. 15. I dwell in the high and holy place, וְיָחַד-יִתְּנָה & cum contrito & humili, so Vatab. to revive the spirit of the humble, and to revive the spirit of the contrite ones. So as a broken and contrite Heart, is a whole Heart broken to pieces, and a hard Heart so beaten to powder, that there remains not a sheard (as *Isaiah* speaks) to take up : *igniculum tentationis*, or *modicum noxiæ voluptatis*, the spark of a temptation, or a drop of hurtful pleasure (as *Parisiensis* elegantly interprets it.)

לְבָבִי Sacrifices, in the plural number, for the greater Emphasis and Amplification : *instar omnium*, instead of all ; All sacrifices nothing to these, all nothing without these, all summ'd up in these. For these are

וְזִבְחֵי אֱלֹהִים the Sacrifices of the Almighty, of God. The adding God's Name to any thing in Scripture gives it an eminency, a glory above other things. As

in the Old Testament, the Waters, Mountains, Cedars of God; in the New Testament, the Peace of God; and here the Sacrifices of God, most rare and excellent. For,

4.

לֹא יִקְלָא

Such God will not despise. The phrase is low, yet hath a *Meiosis* in it: as *1 Thes. 5. 20. Despise not Prophecies*; *Heb. 12. 5. Despise not the chastening of the Lord.* And so imports God's choicest way of Acceptation, the third step of Honour in the Text. *Sacrifices, Sacrifices* of God, and the *Sacrifices* of God which he will not despise, but own, delights in, puts the highest price upon.

* D. W.

The result of all is,

That a broken and contrite Spirit is the Sacrifice of God, which he will own, accept, and honour. For as such a Heart is grateful to the *Penitent himself*, so to *Angels*, to the *Mediator*, to his *Ministers*, and so to the *Almighties*, אֱלֹהִים, to God himself.

1. To the *Penitent*: for having this heavenly grace wrought in his heart by the holy Ghost, and thereby coming to the sensible knowledge of his sins, and the displeasure of God, he doth earnestly grieve; but by faith in Christ (the Surety of his debt and duty, his Sacrifice and Mediator) he is raised again to comfort: And then, *Sicut post vehementes imbres aeris tranquillitas sequitur*, As after vehement showers there follows a tranquillity of air; so *post lacrymarum pluvias mentis serenitas*, after floods of tears, the *Penitent* finds such a serenity all over his Soul, that he weeps for joy

A broken and contrite Heart.

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joy that he hath wept; *de peccato dolet, & de dolore gaudet.* *Est flendi voluntas,* (so S. Ambrose) he wills to weep. For such tears leave behind them a sweet tast and relish upon the Soul (the immediate reward of this brokenness and contrition; yea God's secret testimony that the Penitent hath herein pleased God) and then no wonder he is so pleased with himself, that he praies, *Evermore give me this bread;* for *fletus est cibus animæ & refectio mentis*, Godly sorrow is the Soul's food and the mind's refection. *Psal. 80. 5. Cibasti eos pane lacrymarum, & propinasti eis lacrymas in mensura. Vatab.* Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink. In Penitential tears there is meat and drink: Hence that late Penitent of Waterford in Ireland (weeping abundantly) cried, *Oh that there were in me a well of this Living water, that streams might continually run down my cheeks, that in these streams I might be washed over into another world, and till then, that they might not be dried up!*

2. As this broken contrite Heart is grateful to the Penitent, so to the good Angels, *Domestici Dei, Cives Cæli, Principes Paradisi*, those Domesticks of God, Citizens of Heaven, Princes of Paradise. This is their banquet, *Luke 15. 7.* I say to you that likewise joy shall be in heaven over one sinner that repents, more then over ninety nine just persons that need no repentance. *Ver. 10.* There is joy in the presence of the Angels of God over one sinner that repenteth, &c. *Angelorum delicia Penitentium lacrymæ,*

cryma, Bernard; Those tears which drop from a broken contrite Spirit are the Angels delicacies. Peter weeping gives Angels wine in heaven; and they to requite him, send him a Cup of Consolation upon earth, Mark 16. 7. Goe tell his Disciples, and Peter, that he goes before you into Galilee: Tell it, *Petro gravissimè vulnerato & acerbissimè dolenti*, to Peter deeply wounded and bitterly weeping. *En solitudinem Angeli*, behold the solicitude of an Angel for a broken and contrite Spirit. They that have their tongues, and want their charity, are Messengers of no value, sounding bras and tinkling Cymbals, *inanis & futilis garrulitas*, as *Drusus* interprets it.

3. As this broken contrite Spirit is grateful to the Angels, so to the Mediator, who is *Angelorum caput*. It is his office to swath broken bones, sweeten im-bittered spirits, and wipe off tears: *Felices lacryma quas benignæ manus Mediatoris abstergunt*, saith Bernard, Happy tears which his blessed hands wipe off. Luke 4. 18. The Spirit of the Lord is upon me, because he hath anointed me to heal the broken-hearted, &c. *Non insundit oleum misericordiæ nisi in vas contritum*, Bern. He pours not the oil of mercy but into the broken vessel.

The tender Mother in S. Bernard, *Quem egrotantem novit filium*, takes her weak weeping child, sets it most on her lap, laies it oftnest in her bosome, *magis sovet, sæpius complectitur*. Thus Christ: For Peter had incur'd a great and infamous scandal, given a notorious offence to the whole Church of God; so as the

the Censorious person cries, Call him no more *Peter*, a *Rock*, a *chief Pillar of the Church*, but *Reuben*, *unstable as water*, one that hath lost his excellency. But our Saviour knowing his Heart broken, and his Spirit contrite for his sin, sends him a personal message by an Angel, and that Angel by *Magdalene*, to intimate to him, that he who had cast seven Devils out of her, could pardon three denials to him. And this message is directed to him under the name of *Peter*, (an Apostolical name) *Mark 16. 7.* Goe tell his Disciples, and Peter, *Petro summe scandaloso*; whereby our Saviour doth at once comfort his conscience and cure his credit, restore him to his Discipleship and his Apostleship. So the late excellent Bishop of *Excester*, D.Br. *O magnitudinem misericordiae Christi!* O the greatness of the mercy of this good Samaritane, who not onely dresseth the wound, and pours in Wine and Oil, to cleanse, ease, and heal, but takes order for the Cure; that not onely prevents with grace, but continually supplies with the necessary increases of it, that the broken heart may persevere and be saved!

4. As this broken contrite Spirit is grateful to the Mediator, so to his Ministers: It is their office to declare and pronounce to the Penitent the Absolution and Remission of their sins; to feed his Lambs [for his sake] hence the Syriast addes *ʾʔ* to the Text, *John 21. 15.* Feed my Lambs, [*mibi*] feed
C them

A broken and contrite Heart.

them for me. *Propter te, Domine, propter te*, is the Ministers Motto, and the Rabbins Proverb. *Non vult Christus ut parvi pendas quos ipse minimè parvi pendit*, Christ would not have those slighted whom he tends. No better sign of Grace, then for a Minister (in imitation of Christ) to own and cherish the broken in heart. This is S. Paul's trial of a spiritual man, *Gal. 6. 1.* *If any man be overtaken in a fault, Παράπτωμα, Erratum, Lesio errante manu admiffa*, and that fault not proceeding from malice, but mis-information, and mis-understanding of things, (as our late Sovereign of eternal memory speaks) *you that are spiritual restore such a one; Καταρτίζω*, he is a bone out of joynt, set him in his place, (it may cost tears and pain) yet the bone well knit will be the firmer. *Nihil adeò spiritualem virum demonstrat, ac alieni peccati tractatio*, S. Augustine, Nothing doth so demonstrate a spiritual Minister, as his handling another mans sin. *Esay 50. 4.* *The Lord hath given me Linguam Eruditorum*, the tongue of the Learned; What to doe? To dispute Controversies, tie and untie knots in Divinity? No, but that I should know how to speak a word in season *sicubundo & lasso*, to him that is weary.

Lastly, It is grateful to the Almightyes, □□□□□
to God himself: though he will not own *divisum*
& *dispersum* Cor, a heart and a heart, yet he will accept

cept and honour *confractum & contritum Cor*, a broken and contrite Spirit. For,

1. He prefers this alone to all typical ceremonial Sacrifices, ver. 16. *Thou desirest not Sacrifice, else would I give it thee; thou delightest not in burnt-offerings.* Indeed we find not exprest any Sacrifice for Murther, Adultery, or any Capital crime; therefore God desires them not 1. simply for themselves, nor 2. comparative, in comparison of the inward Sacrifice of a contrite Spirit, or of the all-sufficient Sacrifice of Christ upon the Cross.

Nihil ergo offeremus? saith S. Augustine: *Sic venimus ad Deum? Unde illum placabimus?* Shall we then offer nothing to God? shall we come empty to him? how then shall we appease him? *Habes in te quod offeras*, (saith the same Author) thou hast in thy self the Beast that thou maiest sacrifice, and the Incense that thou maiest offer. *In me sunt, Deus, vota tua*, That (O God) is in me, thou callest for from me.

2. God prefers this before all Moral and Pharisical perfections. Hence the Publican is preferred before the Pharisee, *Luke 18. 10, — 15.* The Pharisee is on his tip-toes, stands alone, *seorsim*, proud and censorious, as that famous and great Divine D. Hammond speaks; full of self-righteousness, worldly confidence, and earthly adherence: *Lord, I thank thee, I am not as other men, or as this*

Publican. The Publican in the sight and sense of his sin, and the unreasonableness of it, is ashamed, dares not lift up his head, but smites upon his breast, (with *God be merciful to me a sinner.*) I tell you, saith Christ, *this man went down to his house justified, rather then the other,* so our Translation; but not the other, *Impropria est comparatio*, so Master Calvin. And the weeping Prodigal before his insulting hypocritical elder brother, *Luke 15.* For though he justles him, and thrusts him away, will not so much as own him for his brother, but speaking to his Father, saith, *this thy son, v. 30. who hath devoured thy living with Harlots, &c.* yet the Father tells him, for all this he is his brother, *v. 32. This thy brother was dead, and is alive again, &c.* If I be thy Father, he is thy Brother. *It is meet we should make merry and be glad.* Yea he prefers him, for he receives, embraces, and kisses him, clothes and adorns him, feeds and feasts him.

In allusion to this Parable, the now Arch-angel of this Church of England, *His Grace of Canterbury*, (in whom (*expertus loquor*) *Indulgentia Christi, sollicitudo Angeli, & officium Episcopi*, The Indulgence of Christ, the solicitude of an Angel, the office of Primitive, Evangelical, Catholick Episcopacy do verily meet) I say he, in the Chappel-Royal, in a publick Sermon (since printed) told his Majesty (whose mind is alwaies watered with the mild dews of

of meekness and moderation) That it became him, as a publick Father, to look upon all his Subjects as Sons; but upon his Prodigals with more kindness and tenderness (when they once come to themselves, and acknowledge their Error;) yea when he sees them returning (though as farre off) to meet them, caresses them, call for the Ring and the Robe, to set some mark of favour upon them more then ordinary, that may give assurance to them and to the World, that his Promises made and performed were not the effects of Necessity, but the fruits of a gracious Princely minde, inviolably resolved to out-doe all his Promises and Engagements.

And I hope, saith that grave and religious Prelate, the now Lord Bishop of *Winchester*, Dr *Mor.* in the Epistle to his Coronation-Sermon, That your Majesty herein will find a happy success, in doing not onely as your Grand-father *Henry* the fourth of *France* did, but as God himself doeth. As *Henry* the fourth of *France* did, who pardoned those Rebellious Subjects that came in to him, (how much soever they had before offended;) and to secure them from their fears, and oblige them to his service, he honoured some of them with Titles of quality and Places of Trust; and I finde not (saith that excellent Bishop) that any of them ever gave him cause to repent.

But in doing as God himself doeth, who receives the Prodigal, yea and makes as much of him as if he had never offended, (though the elder Brother repine at it,) methinks this should bespeak those who would be called the sons of these spiritual Fathers, to walk in their steps, to goe and doe likewise.

- Lastly, God owns and honours the broken contrite Spirit; for this is the especial grace he promises to his Church, by which all other blessings are qualified and sanctified, and without which they are nothing worth. Ezek. 36. 21. God opens the treasures of his mercy; at the 24. verse he promiset^h to take his People from amongst the Heathen, gather them out of all Countries, bring them to their own Land, &c. And yet as if all this were nothing, unless a broken and contrite Spirit were vouchsafed them, God promiset^h at the 26. verse, *I will take away the heart of stone, and I will give a*
1. *heart of flesh*: first, as an Antidote against sin;
 2. condly, as a spiritual Potion to kill the worms of temptation, which might lead them into Evil;
 3. and thirdly, as a preservative from Lamentation, Mourning, and future Woe. And to speak to our own condition: Though God hath brought us out of the dangers of tumultuous clamours and schismatical terrors, given us our Religion and Laws, our Properties and Immunities, and, which is the
summe

summe of all, our King and Church; yea though we have had many fair mornings after a black day, though our Candle gives a clear light, and we sleep in the arms of Peace; yet if God break us not for our Sins, and from them, if he give not a broken, contrite Spirit, a worm may yet breed out of our Corruption, and consume our Gourd.

But why will not God despise, but so accept and honour a broken, contrite Spirit? that is the question.

1. Because it is a spiritual Sacrifice.

First, the Sacrifice is the Spirit; secondly, the Spirit as broken.

1. The Sacrifice is the Spirit, that is the best of man. *Prov. 23, 26. My son, give me thy heart.*

2. The Spirit as broken, and that is the best of the Spirit. When we beat hard things into powder, we call that powder the flour of it. Brokenness and Contrition is * *flos Cordis*, the finest of the heart. The finer the flour, the fitter offering for God. A contrite Spirit is fit for any service, any Sacrifice; yea it is all Sacrifice.

God will not despise, but own and honour a contrite Spirit, because it is very gracious and amiable. *Tricameratum*, (it is *Avicenna's* word) wherein you have not the three Persons personally, but the Love of the Father, the Grace of the Son, and the

Reno-

Renovation of the holy Ghost, mystically. Hence *Cor Pauli, Cor Christi, Chrysost.* the Heart of Paul is the Heart of Christ. This broken contrite Spirit, in the purpose and preparation of it, is *Amor Dei*, the Love of God; in the inspiration and infusion of it, it is *Donum Dei*, the Gift of God; in the comforts of it, it is *Osculum Dei*, the Kiss of God. It is no chance-Gift, *inter misilia Fortune*, as that
 D. B. B. E. *Excellent Prelate* speaks, but God's choice Gift. In other blessings God kisseth us sleeping, we know not how we come by them; but this is given *non dormientibus, sed vigilantibus*, not to them that sleep, but to those that watch and weep, cry and wait for it.

But more particularly, The broken contrite Spirit is gracious and very amiable; For,

You have in it all the lineaments of the new Creature, the new Birth, the Divine Nature.

1. Conviction.
2. Compunction.
3. Conversion.

See all drawn to the life in *Primitiis Evangelii*, in the first famous Conversion wrought by the Apostles in the Christian Church, (the Pattern and great Exemplar of all Conversions to the World's end.)

There was Conviction, 2. *Act*, 36. Therefore I. let all the House of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord, and Christ.

Compunction, 37. v. And when they heard this, II. they were prickt at their heart; *κατεύχσαν τῇ καρδίᾳ*, as if the points of so many poisoned daggers or scorpions stings had been struck into every part of their hearts, at once in the cruellest manner imaginable: so the word imports.

Conversion. 38. For they Repented, and were III. Baptized, &c. The Hebrew calls Repentance *תשובה* the Greek *ἐπιστροφή*, and we Conversion (the main joynt of Repentance) which implyes not only an aversion from sin, a dying to it in the passions of the mind, (Fear, Grief, and Hatred,) but a turn in the Will to God. Not only *μεταμέλεια* but *μετάνοια*; a grief for what is past, but a change of mind for the time to come; not grief of mind only (so *μεταμέλεια* is sometimes taken) but *μετάνοια*, which implyes a grief for sin mixt with Faith, which is repentance to Salvation, never to be repented of, 2 *Cor* 7. 10. Whose rise is godly sorrow, whose nature is a purpose to sin no more, whose fruit is amendment of life.

A Contrite spirit is gracious, because there Lasty. is in it the Evidence of God's immediate, Omnipotent and Efficacious working upon the Soul, not in a way of Providence, or Justice, but in a

way of Grace. *Ὁ* *πλασμα* *regenerationis*, as the Renown'd Mead hath it. 36. Eze. 26. I will take away the heart of stone, and I will give a heart of flesh, 1. A very stone, made flesh, A Monster of Vice, a Miracle of Virtue. *Monstrum vitii, Miraculum virtutis*. This is *modus rei*. 2. I will do it, this is *modus dicti*, I will take away the heart of stone, stupid, senseless, rebellious, and I will give a heart of flesh, tender, pliable, flexible to every good word, and work.

Hitherto you have had these Sacrifices naked, and open, *γυμναὶ καὶ τετραχλιδισμένα*, the skin pul'd of, and the Intrails expos'd to open view. I now come to the Apostle *Ὁρθοτομῶντα τὸ λόγον*, 2 Tim. 2. 15. His rightly dividing the word, and giving every one their due. General discourses are like the beams of the Sun, dispers't in the air, which may warm us a little, and that's all: but close application is like the Burning glass, which gathers all the Beams into one point or Centre, fastens them on the Soul, and so *Verba*, not *instantia*, but *inflammantia*, kindle and enflame.

Then learn here from this Doctrine of a *Broken and contrite Spirit*,

1. What the issue of sin in the end will be? It may be sweet in thy Mouth, but it will be bitter in thy Bowels. The little pleasure sin brings thee in, if it be not thy bane, thou must vomit it up again, and that may tear and torture thy very Soul.

Soul. 2. Jer. 19. *It is an evil thing and bitter to provoke the Lord.* *Extrema gaudii luctus occupat,* the end of that mirth is mourning.

If ever God save any of your Souls, it will be by brokenness and Contrition. If ever God by his Grace, come to dwell in any of your hearts, he will make a forcible entrance. II.

Consider how dreadful the condition of despair is: if these whom God intends, Mercy, Grace, and Peace to, be so broken, and beaten, so bruised and ground to powder: what are their racks and tortures? their Tribulation and Anguish? Whom God strikes, and wounds with the sight and sense of his wrath, as most deserved and due to them, as most unavoidable, and unsupportable by them? These racks and tortures are *Primitia infernalis flammæ*, the first fruits of the infernal flame, the greatest part of the torment of the damn'd in Hell, where the worm never dies, and the fire never goes out. *Quid patientur quos reprobet, si sic cruciantur quos amat?* saith Gregor. If David's bones were so broken for his adultery, what furious reflexions? What a Hell was in *Achitophels* conscience for his Perjury, Treachery, and Treason? How did his sorrow rise into horror, and that horror into despair? God grant that both you and I may know what this despair is, rather by relation than experience. III.

See the blessed estate of those whose hearts, and Spirits are broken and Contrite, D 2 They IIII.

A broken and contrite Heart.

I. They will be preserved from sin, and the sad effects of it, and inabled to perform all duties acceptably. 31. *Jer.* 18. *I have heard Ephraim bemoaning himself, &c. I have surely heard, i. e. hearing I have heard, heard attentively, so as to regard, &c.*

II. This will make the soul patient, under the greatest affliction, and thankful for the least mercy; glad with the woman of *Canaan*, for a Crumb; taste with the Church, a little honey in an Ocean of Gall; *Lamen.* 3. 22. *It is the Lords mercies, we are not consumed.*

III. Their Obedience will be highest, when their Condition is lowest, and their hearts lowest, when their condition in the world is highest.

IV. This brokenness and Contrition will make the heart, the only fit soyl for the word of God to take root in, and bring forth thirty, sixty, and a hundred fold. The hearts of the *Corinthians* were first tables of flesh, then written upon by the spirit of God, and so declared to be the Epistle commendatory of Christ, *seen and read of all men, 2 Cor.* 3. 3.

V. I might here demonstrate the Vast odds betwixt that Account God and the World make of a broken and contrite Heart:

But I will conclude all in a use of Examination, whether our hearts and spirits were ever truly broken and contrite or no?

He that will fish for Souls, must bait his hook with the worm of Conscience, which as St. Chrysostom speaks, is Ἀμάρτυρον ἔλεγχον, an unpopular Tribunal. Now the office of Conscience is four-fold,

To know the rule, συντήρησις.

I.

To take notice of the Entity and existence of our Actions, whether done, or not done with such and such circumstances, or without.

II.

To apply the Action to the Rule, and compare these two together, συνίδησις.

III.

To judge of the quality of the Action, according to the Rule, and of its agreeing, or disagreeing to it. This Act is called κρίσις, and is the last and perfectest act of reason, or of Conscience. If this work of Conscience were thoroughly done, men would know and own their misery. It would take off their Edge and mettle, if they did but seriously think, how directly their ways point towards eternal damnation. There is no man but will stoop under self conviction, and self judgement.

IV.

Ἐτοιμάσατε, then ('tis the Baptists word) prepare the way of the Lord.

Δοκιμαζέσθε, ('tis St. Pauls word) Examine your selves : yea, 'tis Gods word, 17. Prov. 3. The refining pot is for silver, and the furnace for gold; but God trieth the hearts : Δοκιμαζέσθε, (so the Septuagint renders it) the allusion is to Goldsmiths, who try their mettals by the Touchstone, and by fire.

IF

If you will not try your selves by the Touchstone of the word, God will try you by fire, by the fire of inward conviction, and outward affliction. Now Examination is, not for Examination sake, but *πρὸς ἄλλοι δοκιμαζειν* is that we may find τὸ δίκαιον, and that is a broken and contrite Heart. To direct herein, I shall lay down two *κεῖθλια*, or characters by which we may make a certain judgement, whether our hearts and spirits are truly broken, or contrite, or no.

First, the qualities in them.

VI - Secondly, the effects or consequents of them.

I. The qualities in a Broken Contrite spirit, are these five.

I. It is Evangelical and Active. There is a brokenness and contrition which is Natural and Legal.

Natural, such was *Josephs* weeping over his brethren, and *St. Aug.* weeping in reading the history of *Dido* before his conversion; which were not Acts of grace, but of nature.

Legal, such was the incestuous *Corinthians*, who was almost swallowed up of sorrow, 2 *Cor.* 2. 7. the sinfulness of which sorrow appears in two things, It keeps from duty, it unfits for duty, that like Paper too wet, which receives no writing. But the contrite heart is Evangelical, (another *Isaac*) a child of promise; that grows not out of the bodies constitution and temperament, but out of the promise, 36. *Ezek.* 26. *I will take away the*

the heart of stone, and I will give a heart of flesh.

And as it is Evangelical, so it is Active. There is a passive contrition, *dolor morbi*, a soreness, sorrows and pangs that seize on us, whether we will or no, but the brokenness here is deliberate, elective, Active; for,

It is a grace seated in the heart, and making it willing to mourn and repent.

It is a duty, and to be performed. *Rent your hearts, Plough up the fallow ground, &c.*

It is a condition of the Covenant, and to be fulfilled. *If my people, which are called by my name, shall humble themselves, and pray, &c.* 2 Chr. 7. 14.

A Broken and Contrite heart is tender and melting, yields to threatnings, melts under promises, 2 Chr. 34. 27. *Propterea quod emollitum est cor tuum, & humiliasti te a facie Jehowah*, saith God to Josiah. *Because thy heart was tender, and thou didst humble thyself before God, &c.* There is a tenderness which ariseth from the Natural sympathy betwixt the heart and the eye, *Lamen. 3. 51. My eye affects my heart, &c.* but this tenderness comes from Faith, which doth not only purifie, but mollifie the heart, by applying, first, the word of God, that hammer, arrow, fire. Secondly, The blood of Christ. Thirdly, The love of God. With this hammer it breaks, with this arrow it pierceth, with this fire it melts the heart; in this blood it dissolves the Adamant, on this pillow it breaks the flint.

I.

II.

III.

Secondly.

Thirdly: A broken and contrite Heart, is of a quick sense, and lively apprehension.

- I. It discerns in the Soul, *intima & minima*, the least thing and most secret. *Eduphous, & Emalas*. The first workings of our Understandings, and apprehensions; of our passions, and affections, rendered in the 5. Heb. 14. The *bones & marrow*, the thoughts and intents of the heart, the secrets of the belly. *Prov. 20. latentes sensus* as *Drusus* speaks.

- II. It discerns in sin, 1. Offence, 2. Dishonour, 3. Unkindness, 4. Ingratitude. Offence and dishonour of God, unkindness and ingratitude against God, Hence *Dauids* Contrition in the 3. v. *Against thee, thee only have I sinned, and done this evil in thy sight, non nisi tibi soli* Not only because *Dauid* a King, and his Crown Imperial, and so exempt from all Coercive and Vindicative power, and force of his Subjects, and only left to Gods own judgment; But because this was his greatest grief, that he had sinned against God, & such a God as had been so good to him, 2 Sam. 7. 18, 19. And that this God should so suffer in his sin. 2 Sam. 12. 14 Who only could pardon his sin.

Fourthly A broken and contrite Heart, is Docible and flexible, docible in the Understanding, and flexible in the Will. That men are able to understand and will Aright, this is of Pure nature, *status institutus*, in which *anima est integra*. That the Understanding is indocible, and the Will inflexible, this

this is of corrupt nature, *status destitutus*, in which *anima est leſa, illuſa, illiſa*. *Leſa* in naturals, *illuſa* in morals; *illiſa*, bruised, beaten, broken in meerly ſpiritualls and ſupernaturals. But that the Underſtanding is tractable and docible, and the Will flexible, this is of Sanctified nature, *status reſtitutus*, and here *anima* is *reſtificate*, here the Grace of God is *flexanima*. and *Vorticordis* ('Tis *S. Aug.* word) it bores the ear, and bows the Soul. See this in the Converts, in the 2. *Act*s 37. *Men and Brethren what ſhall we do?* In *S. Paul Act*. 9. 6. *Lord what wouldſt thou have me to do?* In the *Jayler Act*. 16. 30. *Sirs, what muſt I do to be ſaved?* Theſe are not only *Verba ignorantie*, words of men at a loſs, how to get eaſe, but *verba docilitatis*, & *promptitudinis*, words of men whoſe ſpirits are broken, and contrite, whoſe Underſtandings are docible, and whoſe Wills are flexible, ready to hear any Inſtruction, and to undertake any direction for Life and Salvation.

A broken contrite Heart, Obedientially reſigns Laſtly. up its ſelf into Gods hands: For, it is a heart after *I.* his heart, that is ready to do or ſuffer *πείρα τὰς Συναμαρτίαις*, all his Wills, The will of his Word, and the will of his works, of Precept, and Providence. This was the character, God gives of *David*, 13. *Act*. 22. *I have found David the Son of Jeſſe, a man after my own Heart, which ſhall fulfil all my wills, πείρα τὰς Διανοίας μου.*

Second-
ly.

Like melted Oar, it will run into his mould, and receive every lineament of it, *Rom. 6. 17.* You have have received that form of Doctrine that was delivered to you, or rather *εἰς δὲ παραδεδόταις τύπον διδασκῆς*, into which you are deliver'd.

Thirdly.

With Abraham it will come to Gods foot. *4th. Es.* 2. come at his call. *Vocavit eum ad pedem suum*, calls him to his foot: *ut sequeretur eum quocunque vellet eum ire, ut prompti, & morigeri famuli solent, qui Domini vestigia sequuntur, tametsi incerti sint quo ipsos ducant.* (so the *Cald. Paraph.*) that he might follow him whither soever he would have him goe; follow him as a good servant his Master, (though he knows not whither) all his Saints come to his hand and receive the law from his mouth, *Dent. 33. 3.*

But Secondly, Try your selves, as by the Qualities in it, so by the effects and Consequents of it; which are these Four.

I.

It will repress censoriousness. A truly broken and Contrite heart is most sensible of its own sin, knows most evil by it self, judgeth its own sin greatest, and its own state saddest, hath neither list, nor leisure to censure others: as knowing that Censoriousness is a complicated evil; that there is in it, first, a Usurpation of one of those immediate Prerogatives of God, Glory, Vengeance, Judgement.

Secondly, Rashness, thirdly, Uncharitableness, fourthly, Scandal; *14. Rom. 13. Let us not judge one another,*

another, but judge this rather, that no man put a stumbling block in his brothers way, and therefore a sin justly damnable, *καίμα Ἐνδίκον*, merito penas luenis, Rom. 3. 8.

St. Paul calls himself the least of Saints, and greatest of sinners. The least of Saints, 3. Eph. 8. To me the least of all Saints, *ἡλαχιστοτέρω*, a Comparative made of a Superlative. *Minimissimo*, so *Estius*. The greatest of sinners, 1 Tim. 1. 5. *πρῶτος ἰσχυρῶς*, the very chief *signiferum peccatorem me confiteor*. I profess my self so. He was not so, (saith St. Aug.) but seem'd so to himself, and the reason is good, For he set his own sins in *debita proximitate*, and so they appeared in *justa magnitudine*, in a due distance, and they appeared in the just magnitude; but he look'd at the sins of others remotely, and so they lost their proportion.

St. Peter before his fall, thought best of himself, and worst of others. Though all men should forsake thee, yet will not I. He fell by this censorious comparison, and was so broken and bruised with his fall, that he durst never after compare with others, much less prefer himself before others, or censure and reproach them.

In the 2. Acts you have some of the Apostles Auditors, scoffing in their faces, and censuring them at the 7. ver. for simple and illiterate Galileans, at the 13. ver. for drunkards; but no sooner (by the dint of the word) are their hearts

broke, but they leave their censuring, and fall to beseeching, 37. *ver. Men and brethren what shall we do?* Words of great humility and reverence.

St. *Jerome* complained of a sort of men in his time that plac't religion in sifting, censuring, and speaking evil of others, *Omnibus maledicere, bonæ conscientie officium putant.* This was an Epidemical disease in St. *Aug.* time, *Temerariis judiciis plena sunt omnia.* In brief, a censorious spirit is not a contrite spirit. A censorious man is another *Doeg, Dophi*, which the Hebrew Doctors thus interpret, *do duo pi os*, one that hath two tongues; To him God speaks, 50. *Psalms* 20. *Thou sits and speaks against thy brother, thou slanderest thy own mothers son. Ponis probum, struis calumniam*, so *Vatab.* thou strowest thy seat with censures, blowest them into thy neighbours ear, but 21. *ver. Arguam te, & ordinabo in oculis tuis quicquid fecisti*, I will reprove thee, and I will set all thy own faults in thy eyes, *resistam tibi in faciem*, so the Hebrew Text, and I will resist thee to thy face, hold thy eye upon them, till I have fill'd thee with conviction and fear. Consider this you that herein, forget God, lest he tear you in pieces, when there is none to deliver; the Metaphor is taken from Lyons that catch their prey, and tear it, out of whose jaw none can rescue.

II. A Broken Contrite heart, meekly and patiently submits to Gods afflicting hand for sin. Thus *David*,

*end, 2 Sam. 15. 25. Absolom had stohn the hearts of all Israel into a rebellion against his Father ; the conspiracy and insurrection was sudden and strong. In this storm you find no estuations of spirit, no invectives, no cursing his Stars, (the dirt of a foul heart) but he lies down at Gods feet, in a gracious poyze and evenness of soul ; not knowing what God will do with him, whether he will take him up or tread upon him ; weighs the events, but casts an anchor here. If I shall find favour, he will bring me back, & shew me both the Ark and the Tabernacle, *τὴν ἐκκλησίαν*, (Sepuagint) the beauty and holiness of it. But if he thus say, I have no delight in thee, here am I, let him do to me what seems good to him : If the worst come that can, I am determin'd to submit to Gods hand, to resolve all events *Pro* and *Con*, and my self too, into his blessed will ; though the issue seem not good to me, it is enough it seems good to him.*

A stone in the fire will sooner flie in your face then melt ; and an unbroken heart, sooner fret, rage, and blaspheme God, then submit to God : But a contrite spirit will say with the Church, I will bear the indignation of the Lord, because I have sinned against him ; and with *David* here, *4. ver. Against thee, thee only have I sinned, and done this evil in thy sight, that thou mightest be justified, acquitted, glorified, by my Confession. Justified, when*

when thou speakest in the reproof of *Nathan*; and clear when thou judgest me, by sentencing my sin, and punishment for it; or when thou art judged by others, who may think I am dealt too sharply with.

A Broken Contrite heart under Gods afflicting hand is like a box of Spicknard broken, or like sweet flowers pounced, many fragrant graces spread, and give their spiced smells. The fire discovers mettals, whether good or bad; tempests Trees, whether well rooted or no, and afflictions our hearts, whether broken and contrite, or not.

Thirdly: A broken and contrite spirit, will freely and fully recant and retract all its errors, and sins. Confession is the genuine effect of contrition. There is that holy Candor, and Ingenuity in a broken heart, that it will not keep in it sin, to save its credit, and so come under the curse. 28. *Prov.* 13. *He that hides his sin shall not prosper.*

Nimis perverse se amat, qui & alios vult errare, ut error suus lateat: He loves himself too perversly, that had rather, that others should still wander, then his own strayings should be observed. The Saints of God have ever been of another mind. Hence *Moses* Unbelief, *Dauids* Blood-guiltiness, *Jeremies* Impatience, *Jonahs* Pettishness, *Pauls* Persecutions, are impartially recorded by their

their own Pens. Take holy *Job* for an instance, who about to make a solemn Protestation of his integrity. *Job.* (which is inseparable from contrition) He doth it by recanting & retracting his error and sins. *Job. 33. v.* If I have covered my transgression as *Adam*, by hiding my iniquity in my Bosom, &c. First he would not hide his sins, *ut Adam, ut homines*, (so the *Arab.* version) *ut homo*, (so *Arias Montanus*) He would not hide them as *Adam*, who sought a covering for his transgression, *Non quia nudus, sed quia lapsus*, not because he was naked, but because he was fallen. Nor as man, or as men; who use Palliations, Expositions, Evasions: *Non quia mundi, sed quia lapsi*; not because they are innocent, but because they are guilty.

I.

He sits on the Dunghil, opens his Ulcers, and Sores; freely and fully makes his confession, strongly imagine you heard him, *Job. 40. 4, 5.* Behold I am vile, what shall I answer thee; I will lay my hand upon my mouth. Once I have spoken, but I will not answer, yea twice, but I will proceed no further. chap. 42. at the 3. v. I uttered what I understood not, at the 6. v. *Idcirco, reprobabo quod male dixi*, so *Vatab.* translates the Text. Wherefore I abhor my self. Or I will reprobate what I have sinfully spoken. *Et rescipiscam*, I will repent, or I will return to my self, into the way whence I wandred. In this sense *rescipiscere* is frequently used by *Tertul.* and

II.

and *Lactantius* for Repentance. *Tota* I will repent, saith *Iob*, in dust and ashes. For, *prisco more*, in pulvere & cinere sedebat penitens (so *Drusius*) of old the penitent, so *Sate*, now *Dicat unusquisque quod velit*, let every man speak his pleasure, I shall rather choose with *Adam*, *Moses* and *Iob*, *David*, *Solomon* (who hath by his Book of *Ecclesiastes* testified his retractations to all the World) and *Manasses*, with *Jer.* and *Jonas*, with *Matthew*, *Magdalene*, *Peter*, *Paul*, *August.* *Jerom.* *Anselm.* and *Bernard.* I say, I shall rather choose with all these blessed Saints, and broken vessels of Election, *Confundi coram peccatoribus super terram, Quam confundi coram Sanctis Angelis in caelo, vel ubicunque Dominus voluerit, iudicium suum demonstrare*, by Confession to be shamed before Sinners on Earth, then to be confounded before all the holy Angels in Heaven, or before all the world at the day of Judgment. For be we well assured, that our iniquity will find us out, yea, and the punishment too 32. *Numbers* 23. *Non inueniet, Karaadig, Septuagint apprehendet.* Our iniquity will discover us, and judgment will take hold on us, *Dabitis penas pro eo.*

But you will object, Such as thus retract, and objec.
recant their Errors and sin, build again what
they have destroyed, and so make themselves
Transgressors, as S. Paul speaks, 2 Gal. 18.

I answer with S. Aug. *In ipsum Paulum pri-* Answ.
mitus hoc diceretur. This should first have
been objected against S. Paul himself; for, Gal.
1. ult. it is said, *He which persecuted us in time
past, now preacheth the faith which once he de-
stroyed: And they glorified God in him.* Indeed,
*Cum erubescit quisquam, de proprie iniquitate,
& pœnitendo in melius commutatur.* When a-
ny shall take shame to themselves for their own
sin, & repent, and reform; *Ista confusio adducet
gratiam & gloriam.* This honest shame, shall
bring them both grace and glory. For as he that
hides his sin shall not prosper, so he that confes-
seth and forsaketh, them shall have mercy. I was
an obstinate Papist, as any in England (said B.
Latimer) in so much as when I commenced
Batchelor in Divinity, my whole position ran a-
gainst Melancthon's Opinions.

To conclude then. *Irrideant nos fortes &
potentes,* saith St. Aug. Let the 99 just persons,
that need no repentance, laugh and scorn us;
Nos inopes & infirmi confitebimur tibi, &c.
We the poor of the flock, of contrite spirits, will
confess our sins to thee, O Lord.

Once more, *Irridiant nos arrogantes, & nondum salubriter prostrati, ego tamen confitebor tibi dedecora mea*: Let the arrogant, and such as never had the grace of a broken and contrite heart, let such deride me, saith *Aug.* I will, with *Lazarus* full of sores, lie at the beautifull gate of that God, who is rich in mercy, and confess my foulest iniquities to thee, O my God.

Lastly, *A broken contrite spirit* will be deeply affected, as with the act of sin, the guilt, and the stain, so with the scandal of it. A scandal is a stone in the way, at which a man stumbles, falls, and receives hurt in his body. Scandalous sins are such as others stumble at, fall, and receive hurt by in their souls.

Sins are scandalous
in respect of their } Manner
 } and
 } Matter.

In respect of the Manner, when committed deliberately, and presumptuously.

In respect of the Matter, when they are committed in *materia gravi*: For all deliberate presumptuous sins are in their Matter and Nature hainous.

In sin there are four things considerable.

- | | | |
|---------------|-----|-----------------|
| 1. The Act. | } { | 3. The Stain. |
| 2. The Guilt. | | 4. The Scandal. |

The

The Act is quickly over; but the rest have long lives.

The Guilt, that remains for ever, if not taken away by Repentance, and Faith in Christs blood.

The Stain that continues when the guilt is pardoned. *Sanato vulnere manet cicatrix*: Though the wound be healed, yet the scar abides; as the infamy upon *Jeroboam's* name, *That he made Israel to sin.*

Lastly, Though the Persons of scandalous Sinners be gone long since, yet not the hurt daily done by their example.

It is a Question in the Schools, Whether the damned have their greatest punishment at first? Some have determined it negatively; and their Reason is, Because they have not at their death finish'd all the mischief they will do. For, when their bodies are in their graves, and their souls in Hell, their sins are above ground, and live in the memory of men, and do daily mischief, and will to the worlds end. Therefore as the hurt of their bad example encreaseth, so doth their punishment.

Whether the pain of the damned be thus encreased, I know not: but sure I am, mens sins and ill examples may be above ground, and do hurt, when they themselves are under ground, and turn'd to ashes.

Wo then to the World because of offences, (saith our Saviour, *Matth.* 18. 7.) not passive offences, (saith the late Reverend Hoard) *i. e.* Actions which men stumble at (when they have no just cause, through their own ignorance, ill-affectedsness, rashness, pride, or any like cause) for then wo would be to the very best men the earth bears; none being able to walk so accurately, blamelessly and wisely, as to avoid and prevent all captious exceptions, cavils and prejudices; no, not our Saviour himself; for his Disciples told him, *Mat.* 15. that the Pharisees were offended at him.

Our Lord, then means Active scandals, truly and properly given, such as carry that in their foreheads, which the Christian World, nay the Pagan world cannot choose but be offended at. Such are,

1. The late National Oath and Covenant, which is either leterally to be kept, (which I hope none dare say) or to be repented of, (which I hope all will say) One of the Horns of this *Dilemma* will Gore.
2. The killing of our late Sovereign Lord the King, not to be mentioned without abhorrency, nor forgotten without stupidity, *nihil funestius luctuosius nihil.*
3. The very scandalous offences in Life and Doctrine accompanying our late Rebel-

lions and Schismatical courses, and our continued compliance, with the late Ufurpations and Traytorous forces.

These are those evil deeds, by which we have given occasion to the enemies of God to Blaspheam. *Vide Christianos quid agunt & evidenter fieri potest, de ipso Christo sciri, quid doceat,* (thus the Pagans in *Salvian*;) See what the Christians do, and by that you, may easily know, what their Christ teacheth.

These are those horrid scandals, which live in the memories of men, and do daily mischief: for,

1. Do they not serve mens turns for the justification of their sins?
2. Do they not fill their heads with hopes, that they shall do well enough, notwithstanding their seditions, conspiracies, and Rebellions, though they should put the Kingdom again into blood? seeing such men, who were reputed good, and are now believed to be in Heaven, were guilty of the same, and worse.

But that I may come to that which is *Verbum Dei*.

It was Prophefied by our Sovereign of glorious memory (*Christus Jehovah*) to his Son, our now most Gracious King (*Miraculum Clementie*)

tie) Just, up to the highest example; but Merciful beyond example, in the 27. *Meditation* of his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. That the most of all sides (who have done amiss) have done so, not out of malice, but mis-information and misunderstanding of things.

And (which is the Prophecie) that none will be more loyal and faithful to You or to Me, than those subjects, who sensible of their own errors and our injuries, will feel in their souls, most vehement motives to repentance, and earnest desires to make some reparations for their former defects. Behold this day this Prophecie fulfilled; for, feeling in my soul most vehement motives to repentance, and earnest desires to make some reparations for my former defects; I have voluntarily taken hold of this solemn opportunity, having (here) neither Text nor terms put upon me, (as one of the greatest mercies of my life, the advantage of grace, the fruit of the Spirit, *Nutns Dei*, Gods beckning me into this place) wherein to offer to him the Sacrifice of a *broken heart and contrite spirit*.

What was St. Paul's comfort after the confession of his sin, 1 Cor. 15. is mine, though not worthy to be called an Apostle, a subject of the Kings, a son of the Church (founded in *Præ-lacy*) from which Government this Nation received

ceived the everlasting Gospel, planted and watered with their blood, The blood of our learnedst and most religious Martyrs, *Cranmer* Archbishop of *Canterbury*, *Ridley* Bishop of *London*, *Latimer* Bishop of *Worster*, *Hooper* Bishop of *Glocester*, *Ferrer* Bishop of *St. Davids*; these all dyed Protestant Bishops in opposition to popery. That is,

1. To all those Doctrines held by the modern Church of *Rome*, which are either contrary to the written word of God, or be superadded, as necessary points of Faith, to be of all Christians believed upon pain of damnation.

2. To all those superstitions used in the worship of God, which are either unlawful, as being contrary to Gods word, or being not contrary, and therefore arbitrary, and indifferent, are made essentials and imposed as necessary parts of worship. So *Dr. Sanderson* the late learned, loving and vigilant Bishop of *Lincoln*, of reverend memory. And Oh that my head were a fountain of tears to bewail our ingratitude, injustice, perjury, and Antichristianism, in covenanting against them ! I say, that though unworthy to be called a subject of the Kings, a Son of the Church, Yet by the grace of God, I am, that I am, a Penitent, a Convert. And as a token of it, with *St. Paul* to make some compensation.

penſation where I have done the wrong. I have herein laboured more abundantly than they all, who have alike offended. And not as pleaſing men, but God (*Καρδιορροιστής*) the ſearcher of hearts, I do here with that ſeriouſneſs (as if I were immediately to appear before the Tribunal of Chriſt) make this threefold profeſſion of my judgment.

1. That the *Solemn League, and Covenant*, which I have taken, was, and could not be other than ſinfully taken by me, or any other; and continues ſo to all that have taken it, to be ſin to them, until they have renounced it. And therefore cannot but condemn my own, or any other of my brethrens repentance, whileſt we would ſeem to repent of other our offences againſt God, our Sovereign, and this Church, but hold faſt & defend ſtill that Covenant, which was and (as it is to be feared) is ſtill ſecretly meant as a common band of confederacy, and iniquity. And therefore do by theſe admoniſh all that are involved in this guilt with my ſelf, no longer to add impenitency unto their ſin, upon pretence of conſcience for that which ought to be renounced (as we tender our own and others ſouls ſafety) for conſcience ſake.

2. That I believe the killing our late Sovereign Lord the King was a moſt horrid murder,
and

and parricide, and the great shame of all them, and their religion, that acted in it, or towards it, or after approved it, by assisting thereto, by any force or Councel, or preaching, or praying, or giving thanks: And therefore also cannot but condemn from my heart, all such, who though not consenting to killing, yet teach it lawful, for some subjects to resist by force, fight against, imprison, and forbid addresses unto their Liege-Lord and Sovereign. And particularly, I cannot but condemn that robbing of the King of the universal subjection and defence, due to his sacred Majesty, by such equivocal swearing, that they will defend his Person in the defence of the true Religion, as it is mentioned in the late Covenant: And all these practices, and Doctrines, I do freely acknowledge to be more evidently and truly Popish, than any thing, which hath in the late Quarrels been objected to the Fathers and Sons of the Church of England.

3. That whereas I do acknowledge, that very often other scandalous offences in Life, and Doctrine are wont to accompany, such Rebellious, and Schismatical courses, and continued compliance, with all present Usurpations, through all the time of Rebellions force; so as, that it needs God's infinite mercy to pardon,

and great charity from men, to believe any following profession of repentance ; yet for as much as a sinner, hath no other way , or hope left of his Salvation, but such sincere and late repentance ; I humbly crave pardon of God, and man for any offences, which I have given, and beseech all men to believe this my unfeigned Profession of Repentance.

For as much as Charity,

Suffers long, and is Kind, 1 Cor. 13. 4.

the word signifies a gentleness, &

sweetness of manners : hence Christians

in the purest times of the Church, were

called *Christiani*, for the loveliness of their

conversation one towards another.

2. It doth not behave it self unseemly

in *disputis*, doth not bitterly disgrace ano-

ther, is not transported by cruel passions.

3. Is not easily provoked *irascibilis*, falls not

quickly into a sharp fit.

4. Rejoiceth not in iniquity, is not glad ano-

ther hath done ill , that thereby he may

be disgraced ; but rejoiceth in, and with

the Truth.

5. Bears all things, *stylis*, as the Beam bears

the Building, or as the word *stylis* signifies,

covers faults with her large Mantle. *Non*

facile, de quoquam desperat, quin ad melio-

rem

rem fungem venire possit ; as the learned *Grotius* on the place ; doth not easily despair of any , but that he may repent and be saved.

Lastly , Believes all things ; not all things simply , but (*credenda, & credibilia*, as *Paræus* speaks) in other mens sayings and doings believes the best.

Asan Evidence of this Charity , In all humility I beseech you, Men, Brethren, and (Right Reverend Father,) to join with me in Prayer, That the God of Peace, that brought again from the dead our Lord *Jesus Christ*, the great Shepherd of the Sheep , through the blood of the everlasting Covenant would make us all perfect in every good work to do his will ; working in us all, that which is well pleasing in his sight. And that in the multitude of his mercy he would forgive us all that is past , and grant that we may ever hereafter serve and please him , in newness of life , to the honour and glory of his Name, through *Jesus Christ* ; to whom, with the Father and the blessed Spirit, be all glory, Majesty, Dominion, Power, and Adoration, both now, and for evermore.

Hallelujah.

F I N I S.